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Vychan to the heirs of Llywelyn ab Cwnws ab Bleddyn ab Madawg ab Gronwy ab Llywelyn ab Ednyved. The portion of Rhys went to Robert Llwyd ab Llywelyn ab Ivan ab Madawg ab Rhys ab Davydd ab Rhys Vychan ab Rhys ab Ednyved Vychan. The share of Gronwy went to Robin ab Llywelyn ab Gronwy Vychan ab Gronwy ab Ednyved Vychan, and he lost it on account of the murder of Gruffydd Goch ab Davydd ab Madawg; and it was bought by Harri Hên, who afterwards sold it to Sion Moel Hên, and Huw ab Gwilym ab Sion ab Rhobin had it with his wife, the daughter of Sion Moel. The portion of Gruffydd became the property of Davydd Anwyl ab Ieuan ab Rhys ab Gruffydd Llwyd ab Rhobin ab Rhys ab Rhotpert ab Gruffydd ab Hywel ab Ednyved Vychan. The share of Cynvrig went to the heirs of Hywel ab Einion ab Tudyr ab Hywel Goch ab Cynvrig Vychan ab Cynvrig ab Ednyved Vychan *.

ANTIQUITIES.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—I have been, for some time, seeking among the periodicals, with which our literature abounds, for a congenial soil, where such lucubrations, as have for their object the illustration of our history from existing remains, would meet with a cordial reception and encouragement; but, like the diluvian dove, “I sought for a resting place but found none,” till I alighted on the pages of the CAMBRO-BRITON; and the apparent good sense, candour, and impartiality, with which it is conducted, have induced me to trespass on your kindness, and that of your readers.

I remain your obedient Servant,

MEMNON.

* We ought, perhaps, to apologize to our English readers for the insertion of this article, relating, as it does, so exclusively to Welsh families. But, since it is the first of the kind we have admitted into the CAMBRO-BRITON, we hope to be excused for thus administering to the well-known genealogical prejudices of our countrymen.—Ed.

STONEHENGE.

OF all investigations into the manners and customs of primeval times, the deduction of its probable state from existing remains, although perhaps the most futile, is certainly the most pleasing, more particularly when directed towards our own country, and it may be indebted to its obscurity for a charm, which it might not be in the power of its certainty to afford. It is not until a country has attained considerable eminence that an inquiry into its original state is considered to be of sufficient importance to be investigated. It is then, unfortunately, that the "stream of time" has swept away its most unquestionable documents; the gloom and mysticism of ages have enveloped its records; and but little is left us to perpetuate the past, save the voice of tradition equally perplexing and contradictory.

These remarks in part apply to ourselves, and, happily, but in part; for, although obscurity is the common lot of all ancient records, we have many unquestionable vestiges yet remaining, and, in proportion as they are free from these charges, the inquiry becomes more interesting.

My object at present is to direct the attention of your readers to that endless subject of inquiry "Stonehenge," which has perhaps afforded more speculation than any other existing national monument; and, although I have no new hypothesis to offer, still conjecture, as a correspondent of yours has justly remarked, though it will never supply the place of truth, may promote it. The questions, into which the investigation has at length resolved itself, are, principally, whether these masses of stone are *real* or *factitious*; if real, whence brought—and how—by whom—at what time—and for what purpose? Now, Mr. Editor, please to remark, the nature of these latter interrogatories are all dependant upon the assumption of the first, thus adopting that which is, and probably ever will be, irreconcilable, and rejecting the other, which I conceive to be worthy, if not of adoption, at least of inquiry. The received notion among the learned, of their being of Phœnician, rather than of British, origin, so far from being impaired, is strengthened and corroborated by

the latter of these two suppositions. The Phœnicians were, (probably at the time that Druidism was the prevailing religion of our island), a race of men, among whom the arts and sciences had been encouraged, and attained pre-eminent distinction. Not content with making their country the *emporium* of the then civilized world, their colonies were ingrafted on every country whose natural productions were of sufficient importance to make them an object of commerce. From this view Britain early engaged their attention; their settlement in Cornwall, which would be proved by the remains of that language, in absence of other testimony, and their subsequent extension along the southern and western coasts of this kingdom, where these vestiges are principally found, and their total absence in the eastern parts, make the route known. The construction of these temples are decidedly symbolical; and there are that adaptation and design exhibited in them, which are totally at variance with the state of art and science as then known by the Britons: added to which circumstances, the design can only be explained by having recourse to Eastern mythology.

After this slight view of the case, the assumption of their being factitious, or artificial, stone does, to my mind, by no means appear improbable. That the Phœnicians should be acquainted with the art I think may be presumed upon since it was known and in use in the Dictatorship of Sylla*. It is perhaps only by adopting the most probable supposition that we can arrive at any conclusion on the subject;—if they are not artificial, whence were they brought, by what means, and how comes it that an Eastern symbol is found in the obscurity of Britain? The materials for manufacture were abundant; the after changes in the government may account for its loss at any other period; and the only difficulty appears to be, the ascribing to the artificers of Solomon's Temple an art with which, it may be presumed, they were acquainted.

I submit these suggestions, Mr. Editor, to the considera-

* The residences of the Patricians of Rome in the island of Puteoli were formed of artificial stone, from a celebrated material found there.

tion and discussion of yourself and readers, and I am not affecting candour when I say, if it serve the cause of truth, I shall be equally happy in the adoption or refutation*.

THE MISCELLANIST.—No. XX.

I. LINES BY MR. LEWIS MORRIS.

TO THE EDITOR OF THE CAMBRO-BRITON.

SIR,—In your CAMBRO-BRITON of this month I observed a request of yours, that some of your friends should attempt a translation of Mr. Lewis Morris's *Englynion ar y Cildannau*. If the following hurried and imperfect attempt will answer your purpose, it will give me great pleasure, that I am able to contribute, however little, towards a work which deserves the encouragement of every lover of his native language, and of his country. The version is not so literal as I could wish; but you know how difficult it is, in a translation, particularly from Welsh Poetry, to adhere to the beauties of the original, and at the same time to avoid those idioms and peculiarities which the English language will not admit of.

TO A FRIEND ON PRESENTING HIM WITH A HARP.

ACCEPT a charmer from a friend,
On whose soft tones the joys attend;
Compared with which the notes, you trace
On fiddle-strings, are vile and base.

'Tis Philomel's—the voice of love,
Join'd with the warblers of the grove;
The thrush's oration on the spray,
Or blackbird with his beak so gay.

† Although we cannot subscribe to all the opinions of our correspondent, and for which we have neither time nor space at present to specify our reasons, we still think his communication worthy of attention, and shall be glad to insert the remarks of any other writer upon the subject. We shall also be pleased to hear again from MEMNON (he must pardon the *curtailment* of his signature) on any subject connected with the ancient remains of the country.—ED.